

THE PACIFIC CHURCHMAN

"Come unto me, and I will give you rest."



"The Eternal God is our Refuge and underneath are the Everlasting Arms."—Deut. 33. 27.

APRIL, 1919

SAN FRANCISCO

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Diocese of California.

Bishop's Appointments

APRIL

- 3—P. M., Drawing Room Meeting in interest of Waldenses at Mrs. Lloyd Robbins' residence, San Francisco. Evening, Illustrated Lecture, Church of the Advent, San Francisco.
- 6—V Sunday in Lent. A. M., Christ Church, San Jose. P. M., Trinity, San Jose.
- 11—Evening, Church of the Advent, East Oakland.
- 13—Palm Sunday. A. M., Trinity, Oakland. P. M., Trinity, San Francisco. Evening, Christ Church, Alameda.
- 14—Monday before Easter. Evening, Sausalito.
- 15—Tuesday before Easter. Evening, Church of the Advent, San Francisco.
- 16—Wednesday before Easter. Evening, Holy Innocents', San Francisco.
- 17—Maundy Thursday. P. M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
- 17—Maundy Thursday. Evening, St. Peter's, San Francisco.
- 18—Good Friday. A. M., Cathedral. P. M., Brotherhood of St. Andrew Business Men's Meeting, Chamber of Commerce, San Francisco. Evening, St. John's, San Francisco.
- 20—Easter Day. A. M., Cathedral. Evening, St. Luke's, San Francisco.
- 21—Monday in Easter Week. A. M., Iona Churchyard.
- 25—Evening, Menlo Park.
- 27—I Sunday after Easter. A. M., St. Mark's, Berkeley. Evening, All Saints', San Francisco.

From an old English Embroidered "Sampler":

No Surplice white the Priest would wear;
Bandless the Bishop must appear:
The King without a shirt would be,
Without the needle helps the three.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

A Pastoral Letter—The Holy Week Call.

"Is it nothing to you all ye that pass by" has sometimes seemed to voice an almost despairing cry of the Church over the real Holy Week of our day as contrasted with the ideal. And this not merely because it leaves so little mark of holiness upon the world at large, but because Church people themselves so throngingly "pass by on the other side." There is no more significant, no more determining post-war question for religion, and indeed for world welfare, than this one. Has the war done anything to change this lament into a solace of signs that Churchpeople repent. Has the unutterable sacrifice of modern mankind made the sacrifice on Calvary everything to us instead of nothing? Are we finding ourselves drawn toward it in its balm and specific for all human suffering? Are we arrested and becoming absorbed in our attention instead of passing by? Does now the grizzly spectacle of war make us turn with relief and real intentness to the most comforting spectacle of the ages? Are we on the eve of a new fulfilment of the prophecy of the Crucified One: "I, if I be lifted up from the earth will draw all men unto me"?

This year's Holy Week Call then is opportunely a Call to Churchpeople as well as to civilization to show whether they have learned the great lesson

A Call to the Mystery of War Suffering

of the suffering in the war. Few have been able to pass that by. Few would think of saying that it was nothing to them. The mystery of it all is too dumbfounding. The poignancy is too appalling. The "why" of it and the "everywhere" of it have their deep shadowing over

millions of hearts that were passing outside the shadows of the Cross five years ago. Now the question is whether they in all the world shadow hear the Church's old Call to turn to the Cross to see how its shadow explains all shadow by its only shading the "Light of the World." And everyone who goes to that Cross will find that "Light that lighteth every man" dispelling his own darkness and life shadowing. The three hours of the crucifixion darkness which was over the land was the thickest darkness that ever engloomed humanity, but there was shining on it, though it comprehended it not for the time, the very glory of the Sun of Righteousness.

One strange experience of our religion is that if we are letting it weaken in passing by the Cross as if it were nothing to us, we are by no means escap-

A Call to Find Our Way by Our Crosses

ing crosses of our own but are only trying to step over them as they get in our way. This is by no means easy. They do seem to get in our way whether or no and we stumble over them and are betimes impatient and rebellious and bewildered. We feel like saying, "my feet were almost gone, my treadings had well nigh slipt." There is a graphic suggestion in the bidding to "take up" our crosses. It implies that we have tripped over them on the ground. They have been offenses or literally stumbling blocks. And if we will only pick them up and hold them up to the Christian light we have, we shall soon discover that they are only guide posts, crosses which have fallen across our path showing us the way to Christ's Cross. The revelation will dawn upon us that just as long as we were passing by His Cross we were losing our way and the very taking up of what we were trying to dislodge as we went, gave us the new turn and approach to Him as it showed in its true light as our guide-board, a Cross. Such an uplift of a cross to the light is one of the most enlightening uplifts of human life.

Once wishing to find our way to the Cross of Christ and not to pass by it but to get within its very shadow, the Call of Holy Week seems a true God-

A Call to Ease the Weight of Our Life Burdens

send of the Church and not "a negligible quantity"; a specific and not an unwelcome counsel. Our Lord has given us the figure of a yoke for our burden bearing in life's cares and trials and responsibilities and has told us that if we take His yoke upon us we shall find it easy and His burden light. It is only another way of assuring us that if we understand and take up our crosses He will ease the carrying and lighten the weight. It has been well said that the yoke was carried by two and the inference is that if we take His yoke we shall find him under the heavier end of it. The Call of Holy Week is to a new and resolute effort to take Him at His blessed word and find this teamship with Him. What might not such an improvement of the Great Week mean the world over just now from the humblest casting of care upon Him to the sharing with Him of the most colossal weight of responsibility of those shaping chapters of human history at the Peace Table!

Such a Call of Holy Week would soon divert us from those many more or less thoughtless ways into which, unfortunately, even Churchpeople find themselves passing it by as if it were nothing to them. It would check social functions and entertainments and the absorptions that fasten themselves upon the great procession of those passing it by, in all the going after gaieties and goals of their business and plans that perish in the using. It would turn that procession more into our Houses of Worship and hours for private devotion and reading of God's Word, especially those parts which enable us to follow the footsteps of our Master day by day through that week. Let us company with Him in all the climax of Calvary, meditating upon the successive events as they are outlined by days and hours in the PACIFIC CHURCHMAN. So let us in that week—April 13-19—as in Lent, try to be close to Him in His Passion and Death that they may be everything to us in our life and in our death.

A Call to Turn From Diversions, Social and Otherwise to the Power of the Cross

EVENTS OF HOLY WEEK

SATURDAY EVENING				
Supper in Bethany; Lazarus Present.....	Matt. 26:6	Mark 14:3	Luke	John 12:1
Mary Anoints Jesus' Feet.....				
SUNDAY—Palm Sunday				
Triumphant Entry into Jerusalem.....	21:1	11:1	19:29	12:12
MONDAY				
The Barren Fig Tree.....	21:19	11:12		
Second Cleansing of Temple.....	21:12	11:15	19:45	
TUESDAY—In the Temple				
Jesus' Authority Challenged.....	21:20	11:20	20:1	
Three Parables of Warning.....	21:28	12:1	20:9	
Three Questions by Jewish Rulers.....	22:15	12:13	20:20	
Jesus' Unanswerable Question.....	22:41	12:35	20:41	
Arraigning Scribes and Pharisees.....	23:1	12:38	20:45	
The Widow's Two Mites.....		12:41	21:1	
Gentiles Seek Jesus; Jews Reject Him.....				12:20
Tells of Destruction of Jerusalem.....	24:1	13:1	21:5	
Parables—"Ten Virgins," "Ten Talents".....	25:1			
Conspiracy—Chief Priests and Judas.....	26:1	14:1	22:1	
WEDNESDAY				
Retirement with Disciples at Bethany.....				
MAUNDY THURSDAY				
Preparation for the Passover.....	26:17	14:12	22:7	
The Passover Feast with the Twelve.....	26:20	14:17	22:14	13:1
Washes Disciples' Feet.....				13:1
Foretells His Betrayal.....	26:21	14:18	22:21	13:21
Institutes the Lord's Supper.....	26:26	14:22	22:19	
Jesus' Farewell Discourse.....				14:16
Jesus' Intercessory Prayer.....				17:
GOOD FRIDAY				
The Agony in Gethsemane.....	26:30	14:26	22:39	
The Betrayal and Arrest.....	26:47	14:33	22:47	18:1
Trial by Jewish Authorities; 12-3 a. m.....	26:57	14:53	22:54	18:12
Trial Before Pilate; 3-6 a. m.....	27:11	15:1	23:1	18:28
The Crucifixion; 9 a. m.-3 p. m.....	27:32	15:21	23:26	19:16
The Burial.....	27:57	15:42	23:50	19:38
SATURDAY				
The Watch at the Sepulchre.....	27:62		23:56	
THE RESURRECTION.....	28:1	16:1	24:1	20:1

Bishop Aves has recently visited the little village of San Pedro Martir at which we have an active mission. The Church of San Juan was disturbed as much as possible by the revolutionists but suffered less than any other building in the village. Fortunately the little Church of San Juan, which the people themselves built, has suffered less, comparatively, than any other structure in the village. Though its doors, windows, benches, pulpit—in fact, all things that could be burned, have been destroyed, and the organ, bell and chancel furniture are gone, the roof and walls are intact, and the building can be restored and refurnished (with the exception of the bell) at a cost of \$350. But these people, while they will gladly offer their labor, have practically nothing beside their willing strength to give. Through The Friend they must look to their friends for help.

Any contributions for this particular object should be sent to The Rev. Arthur R. Gray, Secretary of the Board of Missions for Latin America, 281 Fourth Ave., New York City.

APRIL CALENDAR.

6—5th Sunday in Lent (Violet).
13—6th (Palm) Sunday in Lent.
20—EASTER DAY (White).
25—St. Mark, Evangelist.
27—1st Sunday after Easter.
21—Monday in Easter Week.
22—Tuesday in Easter Week.

IN PEACE.

As the paper is on the press we have only opportunity to make the sad announcement of the death on Wednesday, April 2nd, of the Rev. Mardon Deweese Wilson, Rector of St. Philips', Fruitvale, and a former Editor of the Pacific Churchman.

A more extended notice of his noble work in the Diocese for nearly a quarter of a century and his brave faith in his long illness must be deferred until our next number.

The sympathy of the whole Diocese will go out to the devoted wife and daughter.

PRAYER RECOMMENDED FOR CONSTANT USE

All things come of Thee, O Lord, and of Thine own have we given Thee. Grant that this which we say with our lips we may believe in our hearts and practice in our lives and so interpret our conscience of Stewardship in habitual offerings and sacramental oblations at Thine Altar as Thou hast prospered us, through Him Who hast purchased us with His own blood, Thy Son, Our Saviour, Jesus Christ. Amen.

THE BOARD OF MISSIONS

Correspondence is invited from those who wish to know:

What it does

What its work signifies

Why the work can be helped most effectively through the Board.

ADDRESS, THE RIGHT REVEREND A.S. LLOYD, D.D.,
President of the Board of Missions

281 FOURTH AVENUE, NEW YORK CITY

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

Sewanee stands for missions. That is part of the task for which the valiant University of the South was founded by the Church before the war of '61-'65, and it has never been lost sight of as an ideal. At "Thumping Disk" a handful of loyal Churchmen, scattered over a remote spur of the Cumberland mountains, have built themselves a picturesque and comfortable little chapel to replace the shack in which they had been worshipping. Under the splendid leadership of a theological student, now serving with the colors, the timber for this building was cut, sawed and hauled, and the combination church and schoolhouse erected by the hands of the parishioners, with no outside help except from a church in Washington which supplied funds for the absolute essentials.

To help and lead his people, the student-missionary gave up his vacation and set a splendid example of practical Christianity with axe and hammer and saw. With the task of carpentering a bishop from Mississippi, an archdeacon from Alaska, a priest from Wisconsin and a professor from Sewanee assisted until their muscles were sore and their hands raw. The women and children of the mission worked harder, perhaps, than the men. It is such experiences as these which make the mountain work supremely "worth while" to the missionary.

Report of the February Meeting of the General Board of Missions.

Matters of unusual interest and of great importance demanded the attention of the members of the Board of Missions at the February meeting.

The Treasurer's report for the year ending December 31, 1918, showed that the Board had closed its year with a deficit of \$123,048.27, which, added to the deficit for 1916-17 amounting to \$143,309.20, makes a total deficit of \$266,357.47. Nineteen Dioceses, nineteen Missionary Districts, and 3,087 Parishes completed their apportionments. Over 6,000 Parishes contributed something toward the apportionment.

In his report the Treasurer expressed his great appreciation of the loyal and whole-hearted co-operation of the Bishops, Clergy and Parishioners, as well as individuals and members of the Sunday Schools and the Woman's Auxiliaries, for their splendid gifts. A resolution was unanimously adopted expressing the Board's keen appreciation of the effort which the Bishops, Rectors and Parishes of the Church have made towards meeting the apportionment during the last fiscal year, as well as the generous contributions through the Auxiliaries to the Board, and the offerings of many individuals.

A most important statement made by the Educational Secretary looking to the better organization of the educational work of the Church, was received with earnest attention by the members of the Board. The President was requested to appoint a committee of three, not to include any members of the official staff, to consider the suggestions presented in this paper.

The report of the committee of twenty concerning plans for the Inter-Church World Movement of North America was read in full and carefully considered. It seemed the unanimous opinion of the members of the Board that our Church should take as large a part as possible in this movement. The Board realized that it could take no action that would commit the Church to it, but that it could commend it to the Church, with the hope that it would engage in it to the fullest extent possible.

With this in mind, as well as many other important matters confronting the Church's general agencies, as well as the emergencies created by the ending of the war, the Board felt compelled to call upon the Church to set apart certain days as periods of Intercession to Almighty God, upon which days prayer might be continually made for the welfare of its General Boards, and especially that they may be given wisdom to develop such new activities as will call forth increased devotion throughout the Church to the Propagation of the Gospel of Our Blessed Lord. The days assigned for this were the last Wednesday of March, April and May. The Board of Missions expressed the hope that the Bishops of the Church would set apart these days for such a purpose.

The consideration of the Principles of a Canon, suggested by the General Board of Religious Education and others, to provide for an Executive Board of the General Convention, was taken up both by the Executive Committee and by the Board. The Board approved the Principles involved in the Canon, but made some suggestions as to the details. The whole matter was referred to a committee of three for consideration, to report to the Executive Committee at each of its meetings between now and May, when at that meeting of the Board it should be made the special order of the day, taking precedence over every other matter.

The Executive Committee of the Continental Domestic Missionary Bishops had requested a meeting with the Board of Missions to present certain matters which had been considered by the Council of the Bishops held in Cheyenne last October. Bishop Thomas, Chairman of the Council; Bishop Page and Bishop Burleson, forming the Executive Committee of the Council, were present. This matter was made the special order of the day. Bishop Thomas presented the subject, speaking especially of the splendid meeting of the Council, held in Cheyenne, Wyoming, in October, which conference lasted for five days, its conclusions being arrived at unanimously. An account of this Council has appeared in the December number of the *Spirit of Missions* and in the Church papers. Bishop Page and Bishop Burleson followed Bishop Thomas and presented, on behalf of the Council, the hope that the Board of Missions would be able to help the Bishops correct the present method of financing the Missionary work in the domestic field. The Bishops have agreed to have their budgets presented to the Executive Committee of the Council and vised by it, in order that there may be a common budget for the work of the continental domestic Missionary field. The Council hoped that the Board of Missions would be able to under-write this budget, the Bishops in turn agreeing to do everything in their power to continue using all their influence and effort to secure sums to meet this budget. One great ad-

vantage to be attained by this method would be that the Bishops would agree upon a policy regarding the work in the domestic field, in which the Board of Missions would be asked to co-operate regarding the erection of buildings, the establishment of institutions, the conduct of educational work, the securing of an adequate supply of Missionaries and proper compensation therefor, and other matters upon which, at present, there seems to be no settled policy.

The Board received this report with profound gratitude. The opinion was expressed that this marked one of the most important steps so far contemplated in the conduct of Missionary work in this country. The Chair was requested to appoint a committee of three, who with the Domestic Secretary, were requested to confer with the Executive Committee of the Continental Domestic Missionary Bishops, and to bring their report to the meeting of the Board in May.

The Board also had the pleasure of listening to the Right Rev. William P. Remington, the newly elected Suffragan Bishop of the District of South Dakota. Bishop Remington had just returned from France, where he was Chaplain of the Base Hospital, having been consecrated to the Episcopate some time before sailing for France.

Bishop Burleson expressed his great appreciation to the Church and to the Board for the newly elected Suffragan Bishop, and expressed the hope that the District would find it possible to share in the salary of at least one of its Bishops. The Board received this suggestion of the Bishop with gratitude, and assured him of its desire to help the Bishop in the furthering of this object.

The Board had learned that since its last meeting the Bishop of Brazil had completed the twentieth year of his Episcopate. The hearty congratulations of the Board were extended to the Bishop, assuring him of its prayers for his continued health, and for the increasing welfare of his Diocese.

It was expected that the Bishop of Porto Rico would be present at the Board meeting, but he was unavoidably detained. The Board, however, congratulated him upon the success of his negotiations with the Bishop of Antigua, and assured him that it awaits with pleasure the information that the Islands and Parishes of St. Thomas, St. John's and Santa Cruz have been received under his jurisdiction.

The Acting Bishop of Idaho asked that the Board place at his disposal the salary appropriated for the Bishop of that district, that he might use it to further the Missionary work within the district. The Bishop of Wyoming made the same request for the Acting Bishops of Utah and of Oklahoma. The Board agreed to place this money at the disposal of the Bishops up to October, as it is hoped that at the meeting of the General Convention during that month, Bishops will be elected for all three of these districts.

After forty-three years of most faithful work as a Secretary of the Woman's Auxiliary to the Board of Missions, Miss Margaret T. Emery asked that she might be allowed to retire. The Board felt that it should accede to her request, which it did with much regret. It placed on record its great appreciation for the work she has done. It was Miss Emery who came to the office in 1876 to edit the *Young Christian Soldier*, which was the weekly Missionary publication for young people at that time. She did this work until the publication of the magazine was suspended in 1912. She had also, during that time, under her supervision the boxes sent out by both the junior and senior branches of the Auxiliary.

At the meeting of the Board in February, 1917, a committee was appointed to confer with a committee appointed by the Woman's Auxiliary to consider matters of organization of that body. The committee reported that it had approved the plan for the organization of the Auxiliary, giving it a constitution to be ratified by the Board, recognizing the President of the Board of Missions as the ex-officio President of the Auxiliary, provided that the General Secretary should be nominated by the Auxiliary and appointed by the Board of Missions for a term of office to coincide with that the President of the Board, and agreeing that there should be some unified provincial organization. It also approved the plan that the delegates of the Woman's Auxiliary at its triennial meeting should elect an Executive Committee to consist of sixteen members, eight to be nominated by the Provinces, and eight to be nominated by the whole body of delegates, and that there should also be elected a Chairman of the Executive Committee, this Executive Committee to meet at the same place as the Board of Missions, either immediately before or after. The question of women representatives to be elected to membership on the Board of Missions was approved by the Board, if it is found to be the wish of the Auxiliary.

On motion of Dr. Mann the following resolution was unanimously adopted:

"Resolved, That it is the sense of the Board of Missions that a nation-wide campaign of Missionary information, education and inspiration should be begun at the first possible moment."

General Board of Missions. Meeting of the Executive Committee, March 11, 1919.

The meetings of the Executive Committee of the Board of Missions become more and more interesting each month as the members face the consideration of the many important matters presented to them, especially at this time. The Board at its last meeting adopted a resolution looking to the inauguration as soon as possible of a "nation-wide campaign of Missionary information and education." A committee was appointed to take this into consideration and their report was presented to the Executive Committee. The committee recommended that such a campaign be inaugurated at once. In looking for a leader they naturally turned to the Rev. Robert W. Patton, D. D., who has made such a conspicuous success of the Missionary mission. They asked that he be appointed Director of the Nation-Wide Plan. They hope that there will be very close co-operation between the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, and that all of the organizations in the Church, especially the Brotherhood of St. Andrew, will also co-operate. The details of the plan will be submitted to the Church at another time. It is sufficient to say now that the Executive Committee expressed its cordial approval of the plan in its general outline.

In Porto Rico, an advance of \$1,917 was made to enable the Bishop to cover the necessary repairs to St. Luke's Hospital, Ponce, because of the damage done by the earthquake.

The Bishop of Porto Rico was present and told the Executive Committee of the solemn obligation offered the Church in the Island of Santo Domingo. Fully 20,000 negroes, all affiliated with the Church of England, are in the Island at the present time. The Bishop knew of one place where there were at least 10,000 of these Church of England negroes and no ministrations being given them by our Church, or in fact by any one except the Moravians. We have but one Missionary in the whole Island. The Bishop asked that provision be made for at least two more. He felt sure that if the salaries of the workers were provided, that the equipment necessary could be secured in the field. These people must and will be taken care of. The responsibility is ours, and we must not shirk it and saddle upon others the care of these people who belong to us. The Executive Committee expressed the greatest interest and concern in this statement of the Bishop and asked him to submit to the Committee in time for its careful consideration at its next meeting a detailed statement of the needs.

In the District of Anking, the Bishop reported that he had found it possible to purchase a small piece of land adjoining our present property in Nanling in order to secure an outlet on the main street and bring our Mission property there into a more prominent position. Our present property has a narrow entrance on the main street and then spreads out to quite a large piece at the rear. The purchase of this new piece of property will give much greater prominence to our property, and make it really useful for evangelistic purposes. As the money was in hand in the field for the purchase of this land, the Board expressed its approval of the project.

The Treasurer reported that \$232,712 had been received for the two months of the present fiscal year. Large as these receipts have been, unfortunately they have not been large enough to meet all the appropriations. It has therefore been necessary to withdraw \$64,000 from the Reserve Deposits to make up the deficiency.

Dr. Wood of the Board of Missions reached Shanghai January 1st and spent his first week with Bishop Graves, getting his China bearings and adding considerably to his clothing equipment in preparation for the chillier journeys of the next two months. The change from the "summer" of Manila to February and March in China is apt to be trying. Dr. Wood has now gone on to the Anking and Hankow Dioceses, whence he will return to Shanghai about April 15th, and go on to Japan a month later.

The foreshore opposite the Shanghai waterfront was interesting during the last two weeks of January on account of four columns of white smoke issuing from the same number of tomb-like ovens. The smoke represented the vanishing of the last stock of legally imported opium in China, and a notable step in freeing China from the opium curse. The anti-opium forces scored their first real success in 1906 when an Imperial order commanded the suppression of the traffic, by a gradual process extending over a period of ten years. The British Government did its share by agreeing to reduce the trade from India in corresponding steps. The result of this gradual suppression was a tremendous increase in value in the stocks in China, the remainder of which the Chinese Government bought up in 1918 at the cost of several millions of dollars. This was bought for purposes of destruction, but the temptation to "realize" became too great and a scheme was launched for putting it on the market in Kiangsu and three

adjacent provinces. Missionary and Christian opposition to the scheme immediately became very active and found solid backing everywhere among the Chinese, so that the Government finally found it impossible to sell. One or two men who agreed to handle the business were socially and financially ostracized with the effectiveness in which the Chinese have no equals. The scheme having failed, the actual destruction was finally arranged, and carried out as has been indicated. The actual value was about \$1,500,000; the salable value in China was estimated to be at least \$25,000,000. Most elaborate precautions were taken to ensure that there should be no fraud or substitution. The burning was open to the public, and several members of the Mission shared in this manifestation of the progress of China's welfare, being permitted to throw one or two balls of opium into the oven. Each throw was worth about \$6,000!

The ill-feeling between China and Japan has not been decreased by the apparent effort of the Japanese to coerce the Chinese representatives at the Peace Conference in Paris. One could wish that the element friendly to China which undoubtedly exists in Japan could become something more than an ineffective minority. There is work to be done, too, in bringing the Christian communities in China and Japan into closer touch. Certainly the Christian communities ought to be the most hopeful points of friendly contact. Chinese Christianity hardly sees this as yet. It has been necessary in a land of no patriotism to teach it as a Christian duty. This teaching has been successful. Chinese Christianity—at least the Protestant type—is patriotic to a high degree. But patriotism is itself apt to have an anti-other-national bias and emphasis, and Chinese Christians have not entirely escaped this evil. The complete ideal of the Christian brotherhood as a super-national thing needs and awaits further emphasis.

A system of writing Kwan-hua—the dominating spoken language of China—has lately been launched by the Government Board of Education. Thirty-nine logograms, corresponding roughly to our letters or short-hand symbols, have been devised by a committee of scholars from old Chinese characters, by which any Chinese word may be written. The scholars of China are pushing it not as a substitute for the "character" which they will be slow to give up, but as a means of propagating a "national pronunciation" of the character. The Missionary sees in it a wider use, however. It holds out to him a means of enabling the millions of illiterates both without and within the Church, to read, without learning character. The Chinese Continuation Committee is therefore doing all it can to further the movement and with good promise of success. Systems of Romanization have not been lacking in China heretofore; but they have failed of any real measure of success, owing largely to Chinese apathy toward anything but character. The promise of success with the present alphabet is that it has Government backing and the favor of Chinese scholars; the Missionary goes before his people with something really Chinese. Illiteracy is by all means the greatest mechanical hindrance to the progress of Christianity that exists in China. The Christian appeal is of course largely to the common people—thank God. But reaching the non-believer is hard because he cannot read—and being unable to read, it is in large measure true, too, that he cannot think. The teaching of our own people, too, is 90% primitive, for they cannot read either. Teaching the character is very hard and seldom successful to any degree. If the Board of Education will continue its present policy for two or three years, teaching the new system in normal school as is being done, there is large hope of real success. What one chiefly fears is that some change in Peking will bring a new Board of Education into control, which is quite likely to show its energy and ability first by reversing everything done by the previous Board.

The many friends of the Rev. S. H. Littell will be sorry to hear that he had a severe attack of pneumonia in January. I am glad to be able to report that he is now on the road to recovery.

J. W. NICHOLS.

"How to Tithe and Why" Still Free.

The time during which the pamphlet, "How to Tithe and Why" will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family represented in their congregation, has been extended until July 1, 1919.

We further invite Sunday School teachers and superintendents, who are interested in tithing, to write us for a very special offer which we are sure will interest the young people and children of the Sunday School.

Please mention THE PACIFIC CHURCHMAN.

THE LAYMAN COMPANY,
143 N. Wabash Ave., Chicago.

Diocese of California

Personals.

The Rev. W. H. G. Batterskill is officiating at Paso Robles.

The Rev. Hamilton Lee is officiating at St. Matthew's, South Berkeley.

Mr. Louis F. Monteagle has been elected President of the Corporation of the Diocese of California.

The Rev. Leslie C. Kelley, Chaplain overseas, recently sent to Bishop Nichols a German iron cross.

The Rev. W. A. Brewer, Dean of the Convocation of San Jose, recently made official visits to San Jose and Carmel.

The Rev. H. M. Scudder, of the Diocese of New York, preached at the Cathedral and at All Saints' Church while in San Francisco.

The Rev. Harold H. Kelley is supplying services at St. Philip's, Fruitvale, in the illness of the Rector, Rev. Mardon D. Wilson.

The Rev. Edward J. Hoering, a graduate of the Church Divinity School, who has been for some years at Tucumcari, New Mexico, is officiating at St. Stephen's, San Luis Obispo.

The Rev. W. M. Bours has been re-elected President of the Clerical Seminar, which meets on the third Monday evening of each month at the Church Divinity School.

The Rev. Edward Morgan, as representing the Diocese for care of prisoners, has visited the U. S. Disciplinary Barracks at Alcatraz Island.

Major William M. Nichols, late Divisional Ordnance Officer in the army, has returned to civil life and his office at Helena, Montana. With his family he has been spending a few weeks in their cottage at La Jolla, southern California.

The Rev. W. R. H. Hodgkin, having completed his term of war service, is in charge of St. Mark's, Berkeley, during the absence of the Rector, Dr. Parsons, in Europe and the Far East on the Commission of Faith and Order.

Dean Gresham made a series of Lenten addresses in St. Paul's Pro-Cathedral, Los Angeles, March 22-29. The Rev. Dr. Hegeman and Rev. Edward Morgan preached at the Cathedral on the 23rd.

Major Wm. E. McCord, Chaplain of the 7th New York Regiment, the 107th in the 23rd Division in France, was a recent visitor in San Francisco and spoke to the nurses at St. Luke's Hospital and at the Clerical Seminar.

The Rev. George Maxwell, at St. Andrew's Inn, finds the building filled to capacity with boys and is obliged to refuse applications each week. He is desirous of providing another Home so as to be able to take care of those constantly applying for admission.

Mr. Charles F. Mills, late Lieut. of the Aviation Service, U. S. A., having accepted a position as Assistant Cashier of the First National Bank of Boston, he and Mrs. Mills (Clare, daughter of Bishop Nichols), and their son have removed to Massachusetts.

Mr. Edward H. Clark, Jr., late Lieut. of the 63d U. S. Infantry, has accepted a position with the San Francisco branch of Messrs. Geo. H. Burr & Co., and he and Mrs. Clark, who was Miss Margaret Nichols, will make their home in San Mateo.

The usual Easter Monday Celebration of the Holy Communion will be held in the Chapel at Iona Churchyard, Cypress Lawn Cemetery, by the Rev. Dr. George Wallace, the Bishop making the address. The Service will begin at eleven o'clock, and about one hour should be allowed in going by the electric cars.

St. Augustine's, Oakland, Accrediting Itself.

A congregation with its priest, the Rev. David R. Wallace, that has shown the intent and self-help of St. Augustine's, Oakland, needs no commendation of the effort to build the proposed new Church from those who know of its record. But as they rightly ask the help of the Diocese in supplementing their own contributions this is to ask the interest of our Church people, one and all, in the enterprise. A recent provision of \$3000 has paid the mortgage on their lot; they are out of debt, pay all their current liabilities and have in hand a sum well on towards half of the cost of the new building. They propose to complete that half among themselves and hope to secure the other half, some \$3000, from our Church people. It is all most commendable and worthy of generous help.

WILLIAM F. NICHOLS, Bishop.

Intercession Box

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the legacy of \$500 left to the Cathedral Mission of the Good Samaritan
2. For the filling of the Rectorship of the Church of the Advent by securing the Rev. William B. Kinkaid.
3. For the safe home-coming to the Province of those who have returned from war service.
4. For the blessing that has come to Trinity Parish, Santa Barbara, Diocese of Los Angeles, in the consecration of its new Church building of notable attractiveness, for its distinctly Church architecture and in other Parish evidences of the devotion of Rector and people.
5. For the signs of the earnestness of many of the faithful in improving the opportunities of Lent.
6. For enterprise shown in Parishes that are following up with efficient systems the "Stewardship Campaign."

"Ask in Faith Nothing Wavering."

1. For right guidance in any readjustment of Provincial matters proposed at the coming General Convention.
2. For finding leaders "apt and meet" spiritually for vacancies in the Provinces and Dioceses.
3. For generous Good Friday offerings throughout the Province for the "Jerusalem and East Mission."
4. For safe journeying in foreign parts for Dr. Parsons and others of the "Commission of Faith and Order," and a blessing upon their quest.
5. For guidance and protection of the Rev. F. C. Murgotten recently taking Y. M. C. A. duties in Cairo, Egypt, and of Deaconess Hodgkin going abroad for a period of service under the Red Cross.
6. For all from the Province and Diocese still in war service.
7. For wide interest and co-operation in securing the new building for the Seamen's Church Institute of San Francisco.

United Lenten Services.

April 9—St. Stephen's Church, 864 Fulton, near Fillmore St.
Rev. R. L. Macfarlane

April 16—Grace Cathedral, California, near Taylor Street
Rev. Edward Morgan

The United Lenten Services of the San Francisco Parishes have been well attended, notwithstanding the inclement weather on most of the Wednesday evenings. Practical and helpful addresses have been given and the spiritual life quickened. At All Saints' Church on the evening of March 26th the choir of twenty-five was augmented by the choir of the Church of the Incarnation, under the efficient direction of Miss Cole who took charge of the choir on March 2nd.

Churchmen's Retreat

The Bay Region Brotherhood of St. Andrew has appointed a committee to plan for a Churchmen's Week-end Retreat, to be held some time in the late Spring or early Summer at a place the most convenient for the largest number. A subject suitable to the times will be chosen and speakers of note invited to address the meetings. More definite particulars next month.

Meeting of Convocation of San Francisco.

The spring meeting of the Convocation of San Francisco will be convened May 8th in the Church of the Incarnation, Rev. A. B. Chinn, Rector. The following is the tentative program:

Convocation of San Francisco, California, May 8, 1919

Holy Communion	10:30
Dean, Celebrant.	
Epistle, Rev. Geo. B. Wright.	
Gospel, Rev. Samuel Lee.	
Preacher, to be announced.	
Luncheon	12:30
Business meeting and conference.....	2:00
Business:	
Church and Reconstruction	
Paper, to be announced.	
Paper, to be announced.	
Discussion.	
Men's Rally Supper.....	6:00

Confirmation at St. James.

At least three elements enter into the stability of Parochial life:—long continued rectorial service; constant, systematic and tactful pastoral activity; and unvarying Churchly methods in worship and work.

St. James', San Francisco, furnishes a happy illustration of the constructive value of these ecclesiastical principles. Through many vicissitudes in its history, the Rector, the Rev. S. J. Lee, has been identified with the Parish since its early Mission days; and through pastoral faithfulness day and night, with the maintenance of Churchly simplicity and beauty in public worship has laid a permanent foundation for Christian influence in the Richmond District of the city. In evidence of this was a recent service on the occasion of the Bishop's visit to administer Confirmation. Despite the fact that St. James', during the last year, had lost by death eighteen members; that the late epidemic had curtailed corporate activity generally; that the Vestry membership had sustained a serious loss by death and by removal to other fields; that the Parish had given many sons for war service, the Rector presented a class of sixteen young candidates for Confirmation. A fine choir lent assistance worthy of the occasion. To a crowded Church the Bishop preached an inspiring sermon on Christ's admonition: "Take my yoke upon you." It was the writer's privilege to assist in this memorable service, and he is thereby enabled to bear testimony to the missionary zeal of St. James' Rector and people.

W. M. BOURS.

The Church of St. Matthew, San Mateo

The Rector's Lenten Pastoral.

The past few months and even the last four years have been for most of us a period of interruptions from the regular order of life. Many things unusual but in the highest sense necessary have demanded our thought and time. They have now in great part been well done and have left behind them a glow of satisfaction.

But neither this glow nor the work itself is the whole story of life.

There was a reason for the response of men and women to the calls made upon them by war and epidemic. It was, of course, in the character of those who responded; this we may trace to what they had done before and what others had done for them; to ideals nurtured and treasured in the comparatively quiet years before the war.

Now, these were the product of religion; if not of our own religious life, then of the religious life of those who cared for us and for whom we cared. The great need of humanity found beneath even selfish lives, and called thence into expression, the very spirit of Christ—a desire to give self unreservedly, to serve the Cause, a desire to minister. It called out and used what may well be described as the reserves of our spiritual life.

And as it used them, it left no opportunity for replenishing them; there has been little time for the occupations that created the character which so nobly declared itself.

Every man and woman at work in the world must remember the figure of the squeezed sponge. It is a warning; it may become a description of any one of us. And it will become so unless we make a point of renewing our energy. Spiritually, it will certainly become descriptive of our lives unless we return often to the source of all spiritual energy, to God, the fountain of our spiritual life.

This return to God is the call and the opportunity of Lent. For most of us, the effort to make it will be best expressed in the religious exercises which the busy life of recent months and years has interrupted. Such are, prayer, Bible reading, and Churchgoing. By means of these, to far greater degree than we commonly realize, has been developed in us such character as we possess; through these exercises in our own habit or in that of others, came to us in great measure such possession by the Divine spirit as the trying years just past have disclosed. The same employments; public and private worship, renewed familiarity with the inspired words of prophecy, Psalms, and Gospels, will now refresh our tired lives, restore our confidence in our fellow men, renew our faith in God, and make us ready once more to be fellow workers with Him for the kingdom of righteousness.

WALTER H. CAMBRIDGE.

Ash Wednesday, 1919.

THE BISHOP'S HOUSE, 74 VANDEVENTER PLACE,

ST. LOUIS, MO., March 17, 1919.

Bishop Brent has been appointed to preach the sermon at the opening Service of the General Convention at Detroit in October, and he has accepted the appointment.

DANIEL S. TUTTLE,
Presiding Bishop.

Diocese of California.

In accordance with amendments to Canons adopted at the recent Convention, the Bishop has appointed the Committee on Canons, with power to sit throughout the year, and to consider such matters as may be referred to them. The procedure remains the same as in previous years.

When anyone has an amendment to propose, he will submit it in duplicate to the Secretary of Convention, who will refer it to the Chairman of the Committee, who will call the Committee together.

The membership of this Committee remains as last year: The Rev. Dr. Parsons, Chairman; the Rev. Dr. Clappett, the Rev. Alexander Allen, Wm. Vincent Neale, Mr. W. A. M. Van Bokkelen, and the Chancellor of the Diocese.

The Bishop also appointed the following Special Committees:

On Work Among Young People—Mr. A. S. Bacon, Rev. Geo. Maxwell, Miss H. B. Bakewell.

On Publicity—Mr. Geo. F. Wakefield, Mr. F. M. Lee, Rev. W. R. H. Hodgkin.

On the Bishop's Address—The Rev. Alexander Allen, the Rev. H. E. Montgomery, Mr. W. A. M. Van Bokkelen, Mr. A. S. Bacon, Mr. Geo. B. Scott.

On Form of Parochial Report—Rev. E. F. Gee, Rev. Edward Morgan, Rev. W. H. Cambridge, Mr. F. M. Lee, Mr. F. R. Neville, Mr. W. A. M. Van Bokkelen.

On Church Pension Fund—The Rev. Hamilton Lee, Mr. L. F. Montague, Mr. E. D. Beylard.

Joint Committee on House of Churchwomen—The Rev. E. L. Parsons, D. D.; the Rev. F. W. Clappett, D. D.; the Rev. Alexander Allen, Mr. Vincent Neale, Mr. W. A. M. Van Bokkelen, Mr. J. P. Langhorne, Mrs. Kate A. Bulkley, Mrs. Harry M. Sherman, Mrs. John W. Mitchell, Mrs. C. E. Holmes, Mrs. J. J. Valentine, Miss M. F. Williams.

On Reprinting the Canons—The Rev. M. D. Wilson, Mr. W. A. M. Van Bokkelen, Hon. J. P. Langhorne.

On Furthering the Work of Laymen in the Church—Mr. Fred. T. Foster, Mr. H. D. Jones, Mr. W. A. Clapp.

By the action of the recent Convention copies of the Journal will be sent only to those laymen who ask for them. As the Journal will soon be going to press, those wishing a copy should send their names and addresses before April 15th to the Secretary.

Your Secretary for twenty-four years desires to express to the Clergy and Laity of the Diocese his appreciation of their action toward him during the recent Convention.

MARDON D. WILSON,

Secretary of Convention.

The Church Missions Publishing Co., 45 Church St., Hartford, Conn., is continuing its valuable work of disseminating information concerning the Church's Missionary work, especially among the Juniors. Its latest publication (No. 113) is in the "Round Robin" Series, entitled *Observation Trips to the Church's Outposts*, 20 cents. Contents: Mashing with Bishop Rowe; Scouting with the Indians; Circuit Riding among the Southern Mountaineers; Watching the Negroes' March of Progress; Looking at the Orient at School; Following up the United Thank Offering; Returning to the Base.

Samples of this and many other of their publications may be seen at the

CHURCH BOOKSHOP, DIOCESAN HOUSE,
SAN FRANCISCO.

Recent helpful books received are: *Prayers and Readings for Lent*, 15 cents; *Prayers, Old and New*, by Dean Rousmenire of St. Paul's Cathedral, Boston, 10 cents; *Prayers, Ancient and Modern*, by Bishop Page and G. W. Laidlaw, 35 cents; *Talking With God*, by J. J. Kensington; paper 30 cents, cloth 60 cents; *The New Hymnal*, \$1.50; *The Parish Cash Book*, put forth by the Church Finance Committee of the General Convention, \$2.75, delivered. Altar Service and Prayer Books; Prayer and Hymnal, separate and combination; All "Preparations" for Confirmation and Holy Communion; Wilde and Brown Bible Pictures for the Christian Nurture Series; The Sunday School Commission Series of Church School Instruction; *The Gospel in the Church*, by Gwynne.

We endeavor to keep anything in ordinary use in Parish and Church School and at least a sample of recent new publications, and will procure anything needed not in stock.

In remitting remember all delivery charges are extra unless otherwise indicated, and send Money Orders, San Francisco Drafts or Checks or stamps for small amounts.

We have on sale the Library and new or almost new clothing of a Clergyman recently deceased (size 42). The Pulpit Commentary, 51 vols.; Robertson's Church History, 8 vols.; Sadler's Commentaries; Hastings' Dictionary, 1 vol., and Dict. of Christ and the Gospel, 2 vols.; and scores of other books useful to the Clergy, Students and Church School Teachers.

A Churchman with the "Y."

Editor, PACIFIC CHURCHMAN:

After six months with the Young Men's Christian Association, I feel that I ought to write a few words about my impressions of the "Y." I was the only clergyman of our Church in the Western Department of the Y. M. C. A. There were many of our laymen in the work and I believe that I express their impressions as well as my own.

First of all I want to proclaim from the housetops that I thoroughly enjoyed the work, and that it gave great opportunities for service and for talking to men face to face about the important things in life. I had never been an Association man and it was a very new experience for me to be with the Association. Of course, not many of the secretaries were old time Association men, nearly all were like myself rookies at that game. In all my work I had the most pleasant relationships with the others. The heads of departments were kind, and I can not be too appreciative of those under whose direction I worked, those in the Camps and those at Department headquarters.

As I did not get nearer the front than the "Battle of Camp Fremont," it is not for me to say anything about the success or failure of the "Y" over there, but I may be pardoned if I repeat what I heard from many a returned soldier: "We don't know what we would have done without the 'Y.'" On every hand the "Y" was praised for its local work. This was especially true during the quarantine periods, when "Y" men ran all sorts of errands, and maintained a semi-messenger service for the soldiers. It would be easy to tell of the deeds of individual "Y" men, but to begin on this strain would be to start an endless story of deeds of service. It was not one soldier who won a battle nor was it one secretary who gave the "Y" its pre-eminence; it was the Association which sent the men out to do its work. A secretary was known, not by his name, but as "Y-Man."

Although "Y-Men" were given special tasks to perform, yet all were to work together, and all were given opportunities to run movies, sell ice cream, candy, etc., at the counter during hours when the body was kept on a fierce rush. It was through the opportunities furnished by such work that what is called religious work could be done. The "Y-Man" differed from the chaplain in that he was with the men all the time; he had his meals with them, he was with them at their play, and all day long except at drill. On the other hand the chaplains have many advantages for usefulness not possessed by the "Y-Man." For the parson who sees his congregation for a few minutes or so a week, it was a new experience to be with them constantly. As a rule our daily life makes but little impression, but in the Army Y. M. C. A. the secretary's daily life is a constant help or hindrance to the soldier's religion. The "Y-Man's" religion was just as much on exhibition when he was selling candy at the end of a long day culminating in a six hours' rush at the counter work, as it was in the leading of a Bible class. The answer to the question: "Did you do any distinctively religious work?" is this: "Yes, I was living a distinctively religious life all the time or else failing to do so."

There have been criticisms of the religious work of the "Y" in our Church papers. These criticisms are no doubt true. I could fill a small volume with the account of religious services, expressions and talks that I did not like. I could doubtless tell of my experiences in such a way as to make PACIFIC CHURCHMAN readers laugh at the strange way "Y-Men" did things. But that would be to sin, to miss the mark of the experience. The "Y-Men" and the chaplains were of one and the same mold, except as already indicated there were very few clergy of our Church in the "Y" at home, and of course, no Roman Catholic clergy. The other denominations were represented, and all the various possible types of individualism were represented. And it was just in this variety of expression that the value of the experience came to me. The value to me was not that I could conduct a more dignified service to which but a few would come, but that others could conduct a service of song and prayer, very informal, to which many would come. The value was that I could see serious men at the serious task of winning men to Jesus Christ as their Friend. And these men differed in their methods of presentation, just as we do in our own Church. It is idle to pretend that I enjoy every type of service used, and theology preached, in our parishes even around San Francisco Bay. The fact, however, remains that somebody else likes that which I dislike; this rather humiliating reflection on my taste is as true in the Church as in the "Y." Of course, I think it would have been better if the services had been more dignified. But right here let me emphasize this fact, that the fault lies not with the "Y" but with the clergy of our Church. The only way to influence a great organization is to work from within outward. I am certain that our Church would have had a greater influence and could have let her glorious message be heard with greater force if more of her clergy had got into

the game. Even after I had decided to work in the "Y" a number of influences conspired to make me feel that I might be making a mistake. I am glad that I continued, and I am sure that in the event of another war I would be knocking at the doors of the "Y" for an opportunity to serve in its ranks.

W. R. H. HODGKIN.

Anniversary Memorial Service of Rev. Arch Perrin.

On Sunday morning, March 2nd, the first anniversary of the death of the Rev. Arch Perrin, late rector of the Church of St. Mary the Virgin, San Francisco, was observed by a memorial service of the Holy Communion conducted by the Rev. Canon Hayes of Grace Cathedral, Priest-in-charge of St. Mary's. A bronze tablet presented by friends of Father Perrin was blessed. The tablet is placed upon the rear wall of the sanctuary at the right of the altar. The inscription on the tablet reads as follows:

In loving memory of
Arch Perrin, Priest
Sometime Rector of St. Mary the Virgin's
who died March 2, 1918.

"Come, ye blessed of my Father . . . For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

A brief address was delivered by Canon Hayes in which he said: "The blessedness of eternity is the blessedness of fellowship. That is what makes Father Perrin so sorely missed by those who knew and loved him. He was in the best sense of the word a 'good fellow.' Not of the kind that spends money foolishly on superficial pleasures with boon companions, but one who literally spent himself in the service of others, and in such a way that they were the better for having met him. One of the men at San Quentin, where he did such a wonderful work among prisoners, said that the summing up of his life and character could be expressed in a single sentence, 'He went about doing good.'"

"That word 'good' is so often abused by the self-righteous on the one hand, and the self-indulgent on the other, that it is refreshing to come across one who lifts it to its true plane. How Father Perrin did it, most of you know. But you do not know all. You do not know how much he did in a quiet, unostentatious way, dreading to have it even mentioned to his credit. The San Quentin experience was only one phase of his life. Here in his own parish, he was busy day and night, serving those who besought him. And they were not all his own parishioners. He had warm friends among the members of other churches. Roman Catholics as well as Jews valued his counsels and his spiritual ministrations. One night a couple called him up after he had retired, and kept him for two hours, trying to straighten out some of their problems. That is only one instance out of many that might be cited. But he never complained. He accepted all these demands as belonging to his office as Priest of the Church of Christ. He would say when remonstrated for taking too much upon his shoulders: 'The work is there to be done, and there is no one else to do it.' Only shortly before his death when he was so ill that he ought to have been in bed, he went to a boy in prison who was sentenced to execution. Father Perrin stayed with him till the last moment, and gave him what comfort he could. But the strain of that tragedy told upon mind and body heavily, and was one of the causes that hastened his death."

"A friend who knew Father Perrin intimately wrote a letter from which I am permitted to quote the following: 'No one has ever interested me more than Father Perrin, and there are few of whom I have been more fond. His point of view was so invariably stimulating and his sense of humor and evenness of disposition made him an incomparable companion. Never have I seen him angry; the misunderstood friendship that he gave so generously to the friendless is something I will always remember as long as I live. I feel, indeed, singularly privileged to have been the witness of so many Christlike deeds.'"

"One of his finest traits was his devotion to his mother. He treated her always with the most tender consideration. He never gave her a harsh word. When he was abroad he wrote to her daily. At home he saw her as often as his busy life permitted. It is this crowning evidence of self-forgetful eagerness to be of service to those nearest and dearest to us, as well as to those who have no claims upon us, save the claim of our common humanity, that unites our sacrifice today reasonable, holy, living, with that which was offered upon the altar of the cross for our redemption, and presented anew for our spiritual appropriation in the Sacrament of His Blessed Body and Blood."

Men's Meeting at St. John's Church, San Francisco.

Dr. Clappett of Trinity Church, San Francisco, and former Chaplain of the "Grizzlies," gave his war talk before about eighty men of St. John's Church, San Francisco, on Tuesday, March 18th. The doctor gave a word picture of camp life at Camp Kearny, and the enthusiasm of the men when starting overseas, of their wonderful spirit of patience under almost impossible conditions while crossing the Atlantic, of their landing in France, and their great reception by the French people. Soon after his arrival the doctor was transferred to one of the base hospitals, where chaplains and religious workers among the wounded were very much needed.

The work of the Salvation Army and all other war work agencies were praised for their self-sacrificing spirit. Dr. Clappett said he had been grossly misquoted by the secular press in regard to the work of the Y. M. C. A.

At the conclusion of the talk the men showed their deep appreciation by prolonged applause as they afterwards said the exclusive clubs of the city have abundant opportunity to hear of work first hand, but the working man has to almost entirely depend on the newspaper reports.

Rev. C. L. Thackeray presided at the meeting and is to be congratulated upon the result of his effort of winning a way into the hearts of the men of the Mission—a class of working men, the backbone of our country, who have been sadly neglected by our Church.

A social half hour was then spent over cigars with sandwiches and coffee, and it is planned to hold some such meetings as this every month.

Do These Changes Concern Some Woman Reader?

On March 15th, Deaconess Hodgkin, head of the Deaconess Training School of the Pacific, left on the first lap of the journey which will take her to Europe, there to act for six months as an American Red Cross worker. Next November our head will return to St. Margaret's. Is it necessary to dwell on the fresh inspiration which will then come to those students who have meanwhile entered the school! St. Margaret's House stands for vigorous, normal womanhood, whole-somely concerned with human needs throughout the world, and the action of our Head fittingly expresses this stand. Young Churchwomen, do you want a share in this? We are seeking your comradeship in this life.

During Deaconess Hodgkin's absence, Mrs. Bulkley, recent President of the House of Churchwomen in the Diocese of California, is our able acting head, and through her, too, new energies are flowing into our circle. Never was there a better prospect under which to begin a course of training here. Church and social service courses for those not intending to be deaconesses. For information address the Head of St. Margaret's House, 2629 Haste Street, Berkeley, California.

Deaconess Anita Hodgkin, head of the Deaconess Training School of the Pacific, has just left for New York and hopes to sail shortly for France to do work under the Red Cross. During her absence the School will be in the charge of Mrs. Kate A. Bulkley, former President of the House of Churchwomen. Mrs. Bulkley will be assisted by Miss Helen Maddock and Miss Edith Adams.

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WRITE OR CALL FOR BOOKLET

The April Diocesan Meeting will be held in Grace Chapel Monday, April 7th, at 2:30 p. m. The subject will be Missions to Colored People. There will be a repetition of the lesson on Africa considered in the Normal Study Class, and an account of St. Augustine's Mission, Raleigh, North Carolina.

The March Diocesan Meeting was held Grace Chapel Monday, March 3rd, Mrs. H. S. Elliott presiding in the absence of Mrs. Monteagle, who sent a message of regret that she was unable to be present.

Mrs. Holmes gave a report of her Normal Class, by whose members four Parish Study Classes will be taught. She urged the reading of "The Call of a World Task in War-time," and announced Dr. Powell's lectures on the "Life of St. Paul."

An appeal was made for magazines and stories for Cordova, Alaska, and for St. Luke's Hospital, San Francisco.

Miss Hawley reported that this year there seemed to be no Mission in need of an Altar, and it was decided to use the Altar Fund to respond to an appeal for Church furnishings for the new Church to be built at Cordova, Alaska, where the Red Dragon has done such admirable work.

The meeting sent Mrs. Monteagle a message of loving sympathy and regret that she could not be present.

Some time was occupied in a discussion of the Bishop's Auxiliary Fund and the salaries which it pays. A motion prevailed that the Fund should be sufficiently increased to allow an adequate salary to each woman supported by it.

Mrs. McLeish was the speaker of the afternoon. Coming from her Red Cross work where she had seen how nobly American women have responded to the appeal for material help, and how that very material work has ennobled their character, Mrs. McLeish urged us as Auxiliary women to provide adequate tasks for the women of the Church now about to be released from the Relief Work. The need in the Mission field is as great—the workers are as ready, and our task is to make them realize this world need for concrete work, to make them understand the conditions in our own and foreign countries, and how they can improve them, that the concrete work may become the expression of a right ideal.

The Daughters of the King.

The quiet activities of The Daughters of the King never really cease. Much cannot be told, but the gentle influence is ever steadily going on. One rarely speaks of one's efforts to do good, but a true Daughter of the King is always trying to do something to help others. The Order grows slowly but surely, a new member in this Chapter and in that, a new effort here and another yonder.

It is to be regretted that the usual annual gathering of all the Chapters of the Diocese of California had to be omitted last autumn, for these reunions are always stimulating and helpful—one Chapter learns from another and the point of contact helps. On Saturday, April 26, 1919, the Spring Local Assembly meeting will be held in Christ Church, Alameda, Emmanuel Chapter of that church being the hostess on that occasion. That is to say, there will be a basket luncheon as usual, but the members of Emmanuel Chapter will provide tea and coffee and have the tables prepared for their guests. This reunion is looked forward to with special interest, inasmuch as it is a long time since an Assembly meeting has been held in that beautiful city and the interest is further augmented by the fact that it is spring and the town will be decked in festal array of blossoms and flowers.

St. Luke's Chapter of the Daughters of the King held a reception for its old members on Thursday evening, February 27th last. It was in the nature of a reunion, for all who had ever been identified with the Chapter were invited. Songs were sung, the rector, the Reverend Edward Morgan, told some humorous anecdotes and a social hour with refreshments followed.

The members of St. Luke's Chapter have been asked to observe Maundy Thursday as a day of Intercession, and on that day the Church will have two or more Intercessors kneeling from the Celebration of the Holy Eucharist at eight o'clock in the morning until after Vespers.

Incarnation Chapter has for its new officers, Mrs. James Smith, 1542 Eleventh Avenue, President; Miss L. E. Connelley, 1331 Eleventh Avenue, Vice-President; Mrs. C. W. Chapman, 803 Arguello Boulevard, Acting Secretary and Treasurer. Mrs. P. J. Cole, than whom there is no more faithful worker, has had a serious illness and has been unable to fulfill her duties for some time.

Grace Cathedral Chapter has an occasional evening meeting, thus enabling members who are unable to attend an afternoon meeting to attend.

L. H. M.

DR. NORMAN D. KELLEY

DENTIST

SHREVE BUILDING

210 POST ST., SAN FRANCISCO

TELEPHONE SUTTER 496

The Brotherhood of St. Andrew

The Local Assembly of the Brotherhood held an inspiring meeting at St. Mark's Church, Berkeley, March 19th.

The Rev. Mr. Hodgkin, who is in charge of the Parish while the Rector is overseas with the Commission on Faith and Order, opened the meeting and made a cordial and happy address of welcome.

The President, Mr. George H. Andruss, presided. Despite the inclemency of the weather, thirty men responded to the call, representing nine parishes.

Mr. H. D. Jones, the Brother's Camp Secretary, who is chairman of the Bishop's Diocesan Expansion Committee, was called upon to outline the program for the three big convocational rallies to be held in this Diocese during the week of May 4th-10th.

The Welcoming Campaign as outlined in the Brotherhood's Parish Plan was explained, and matters concerning the welfare, reception, employment, and utilizing of the services of returned soldiers and sailors were clearly defined; other vital topics to be covered at the convocational conferences, such as the formation of service groups, Christian Stewardship Campaign, formation of Prayer Circles, planning for wider use of laymen, systematic campaign to make effective the three-fold endeavor, creation and maintenance of morale centers as substitutes for the saloons, and other matters. Different features were discussed; interest and enthusiasm marked the unfolding of the various ways in which it is proposed to spread the Kingdom.

It was a great pleasure to have with us on this occasion Mr. John M. Locke of New York, our former Councillor, and he responded to the hearty welcome by an impressive appeal to the young men of the Church not to allow the stress of business to dwarf their religious lives, that the most pitiful thing today about our average business man was his neglect of his Christian duty. He analyzed the program mapped out and enlarged upon the tremendous possibilities which were lying dormant in our laity because men have not been found out, trained and utilized; he urged the clergy to realize the value of the "Priesthood of the laity" by impressing more laymen into active service; he told us of the spiritual growth which would redound from the "Prayer Circles" and he felt sure that the inauguration of the good old weekly prayer meeting would prove a great blessing; and as for "Morale Centers" he thought there was no grander opportunity confronting the Church than that afforded in providing a substitute for the saloon. He praised the prospectus of our enlarged program and hoped and believed a wonderful amount of good would come out of it all, and said he was going to write to his dear friend Franklin Spencer to see if he couldn't be prevailed upon to come out to the Coast and help make the occasion a big success.

Mr. Agnew, our new Councillor, gave an exceedingly strong talk on the dubious outlook for the near future, that while the war was over, the world's peace had not been won, and that the civilized world must now decide between Christianity and Bolshevism; that a season of great unrest was before us, that the efforts of our greatest economic and industrial and commercial powers seemed helpless in their efforts to bring about a happy solution; that the making of the world safe for democracy now rested with Christian people and that the Church was the only force equal to the emergency, and that it devolved upon the Brotherhood of St. Andrew to get behind the Church in a substantial, whole-hearted manner and help face the new world and the new conditions; that the Church must furnish the solution of all vital problems, industrial, social and political; that the program outlined was really indicative of the "New Era" and that the Brotherhood should get behind it with all its power of prayer and consecrated effort.

The discussions which followed were entered into quite generally and many helpful suggestions resulted.

One of the most encouraging features of the Assembly was the announcements of the starting of one new Chapter and the favorable progress made in forming eight new Chapters and the revival of two old Chapters.

The Spirit is truly permeating the hearts of our men, and they are seeing things in a new and broader light and are beginning to take off their coats and get into the fray with a zeal and energy which bespeaks a marked regeneration in all Church activities.

H. D. J.

Berkeley, March 21, 1919.

The Executive Committee of the Oakland Convocation met Monday evening, March 24th, at Trinity Parish House, Oakland, and transacted business of vital importance and interest in the way of Church extension. One of the most interesting features of the meeting was the decision to hold a Quiet Hour, a dinner and a conference for men on the evening of May 7th, in St. Paul's Parish House, with prominent imported speakers who will deal with such urgent topics as the welcoming, helping, interesting and utilizing the returning soldiers and sailors, and the formation of concrete organizations of men within our Church as "A League of Laymen for Parish and Diocesan Church Extension" as outlined in the Advance Program, described elsewhere in this paper. This Rally will be in line with similar events to take place during the same week in the Convocations of San Jose and San Francisco. It is hoped all Churchmen will bear this in mind and give it the necessary support.

Bishop Fiske, whose recent works, "The Experiment of Faith" (\$1.00), "Sacrifice and Service" (75 cents net), and "Back to Christ" (\$1.00), have been welcomed for their helpfulness in meeting modern problems, has given us another from the press of the Morehouse Publishing Co., Milwaukee, "The Faith by which We Live" (\$1.50). A plain, practical exposition of the religion of the Incarnate Lord, which aims to present in popular form some of the great foundation truths of Christianity as they are related to life. It is a thorough revision of "The Religion of the Incarnation," which had been translated into Spanish for use in Porto Rico and Latin America. Restatements of old truths are needed for modern times and Bishop Fiske has done this most admirably.

To the Editor of the PACIFIC CHURCHMAN,

Dear Sir:

The Board of Missions is preparing to publish a book on the Immigrant, to be used in mission study classes next year. It is desirable of course that the book be as complete as possible, especially regarding all forms of active relationship shown by our Church toward Immigrants. Will you therefore permit me, through your columns, to request that anyone who is engaged in, or who knows of, religious or social work, conducted by the Episcopal Church, specifically on behalf of people of foreign birth or parentage in the United States, will, as soon as possible, write me stating the location of the work, its character and its extent. By so doing, they will be of the utmost assistance in helping to make the forthcoming book of the greatest value. This request is not intended to apply to those priests and others with whom I have already been in correspondence regarding this matter.

WM. C. STURGIS,
281 Fourth Avenue,
New York City.

Dr. Charles H. Boynton Goes to the Holy Land.

On March 1st Dr. William E. Gardner of the General Board of Religious Education received an invitation from the American Committee for Relief in the Near East to be its guest with leaders from other communions on an investigating trip in Armenia.

After consideration and consultation, Dr. Gardner decided that it was impossible for him to absent himself from the office. He therefore urged Dr. Boynton, Secretary of the Board, to accept the invitation.

Dr. Boynton sailed on the Leviathan, March 14th, with representatives of twelve communions. He will land at Brest and proceed by way of Marseilles to Port Said, Cairo, thence to Jerusalem, Damascus, Beirut, Aleppo, and return by way of the Black Sea and Constantinople.

The purposes of the Committee is to observe the methods of relief and the conditions found in Armenia and to report to the respective churches.

This is preliminary to the Campaign for Armenian Relief which will be carried out by the Sunday Schools of North America during the Christmas season; it will extend from Advent to January 19th, the latter date being the Armenian Christmas. It is proposed that the Sunday School money be devoted entirely to the care of the thousands of orphans who are now wandering homeless and helpless about the land that has been freed from the Turks. Last year the Sunday Schools of the Church contributed about \$25,000.

Dr. Boynton will return about the 1st of July.

The Advance Program.

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of answering the command of His Holy Will, we shall, with the guidance of His Holy Spirit, further organize:

- FOR the extension of Christ's Kingdom through the Enlistment of Men and Boys of the Church in Serving this High Objective:
- TO create in every Parish a Service Group of Men and Boys who will be of Genuine Value to the Rector.
- TO make Personal Prayer and Service a living factor in every Parish.
- TO make practical the Threefold Endeavor in every Parish: Increasing Church Attendance, Men's Bible Classes, Men's Corporate Communion.
- TO promote the Devotional Life of the family through the Practice of Family Prayer.
- TO bring fathers, older brothers and kinsmen of enlisted men into Practical and Inspiring Relationship to Christian Service.
- TO show young men with Increasing Clearness the vision of the Sacred Ministry, serving as Officers in Christ's Army.
- TO strengthen the Brotherhood's Junior Department by training and actively enlisting Boys of every Parish in Christ's Army.

Churches to Organize to Serve Returning Men. Campaign Launched by Brotherhood of St. Andrew to Render Real Service to Men as They Return to Civil Life.

That every Church in the country can give invaluable service to the homecoming soldiers, sailors and marines is the basis of a campaign launched by the Army and Navy Department of the Brotherhood of St. Andrew, following a conference of its Camp Secretaries, held at Camp Gordon early this month. The plan is to organize in each Church a committee composed of its active laymen to be known as the Church Welcome Committee. The object of the campaign is to extend a warm personal welcome to the men as they return home, absorbing them into active fellowship within the Church and enlisting their constructive co-operation to the end that the functions of the Church may be conserved and quickened.

To give practical help in organizing these Church Welcome Committees, the Army and Navy Department of the Brotherhood is sending many of its experienced camp secretaries into the several Provinces to engage in this work. The plan of the Brotherhood is the result of a wide survey of opinion among Bishops, Clergy and laymen of the Church, as well as among the military and welfare personnel of the camps, both here and overseas. A booklet combining the suggestions thus gathered has been prepared by the Brotherhood under the title, "When the Boys Come Home—A Practical Parish Plan," and has been sent to the Rector of every Parish in the country.

The plan for the Church Welcome Committee follows no set formula, but centers around four phases of the returning man's life: his family, his job, his social life and his parish life. It aims to render real service to the men in lieu of the rousing welcome that reaches a grand climax and is over.

Members of the committee visit the men's homes. If anything is needed there, they take steps to provide for it. They extend a hearty welcome personally to the man and his family and aim to bring both into closer relationship with the Church.

Active business men on the committee interview the returned man and give him counsel and advice, as well as help, so that he may be fitted into the job best suited to his ability. There is no duplication of effort here in that the committee co-operates with the U. S. Employment Service and other agencies organized to supply jobs for men discharged from the service. The committee also interviews local business men and keeps in close touch with jobs that are open.

All phases of work and entertainment planned in the community by agencies organized for that purpose are studied and the committee co-operates with them. Invitations are sought to bring the returned men together in little groups, at the homes of various members of the parish, arrangements being made, where possible, to have one of the men back longest invited to the same home at the same time. Every effort is made to have the men feel that they are part of the plan and are not being patronized. As they return and are welcomed they automatically become members of the committee and plan with the other members the best means with which to welcome those who will return later.

The keynote of the whole plan is to help the other fellow, the basis of the Army and Navy work of the Brotherhood in the camps; to give the returned men a real welcome back into the Church and by service to show them that the Church has a place for them and needs them.

Every effort is made to bring the returned men into the

various active organizations of the Church's work and to provide work in the Church for every man according to his ability and opportunity.

The committee meets at least twice a month, when views are exchanged, fellowship developed and the practical problems of Christian living and the development of the Parish influence in the community are discussed.

It is the aim of these meetings to build up a morale among the laymen of the parish that will carry over and result in an increase in the spiritual life of the community.

Parishes desiring further information on the working of this plan, or those who desire a visit to the parish by one of the Brotherhood's Camp Secretaries now engaged in this work, should communicate with F. S. Titsworth, Executive Secretary, Army and Navy Department, Brotherhood of St. Andrew, Twelfth and Walnut Streets, Philadelphia, Pa.

Note: If the above suggestions can be faithfully carried out it means that over 75% of the men of the army will be reached by some Church through its Welcome Committee; then, when a large majority of the men have returned, it is proposed to hold a joint Thanksgiving Service which will tax to the utmost the largest hall of any city or town.

In connection with this plan a Men's Dinner Rally will be held at the meetings of the three Convocations of the Diocese of California. For Convocation of San Jose, Tuesday, May 6th; Oakland, May 7th; San Francisco, May 8th.

If this is brought to a successful conclusion it can only be done through the earnest prayer and effort of all our Churchpeople.

Mr. Harmon D. Jones, 3031 Dana St., Berkeley, is Chairman of the Committee and will gladly correspond with those interested.

World Conference on Faith and Order.

March 7, 1919.

(Bulletin No. 19.)

Invitations to participate in the arrangements for the World Conference on the Faith and Order of the Church of Christ have been sent to all the Communions throughout the world which believe that the Son of God was made man, with the exception of the Communions on the Continent of Europe and the Oriental Orthodox Churches. All the Communions in the United States and Canada accepted the invitation in 1911 and 1912. The Commission of the American Episcopal Church, whose duty it is to issue the invitations, then sent Deputations to Great Britain which secured in 1912 and 1913 the co-operation of the Church of England and its sister Churches in Scotland and Ireland and of the Free Churches in those countries. After that the co-operation of the Churches all over the world in English-speaking countries was obtained and sixty-one Commissions have been appointed representing sixty-one autonomous branches of all the leading Communions. It was thought wiser not to issue invitations by letter to the Churches in non-English speaking countries, and in 1914, and again in 1917, it was hoped to send Deputations to present and explain the invitation personally in those countries, but the war made it impossible. Now, however, the way has been opened and there sailed on the Aquitania from New York on March 6th a Deputation consisting of the Rt. Rev. Dr. Anderson, Bishop of Chicago and President of the Commission of the American Episcopal Church; the Rt. Rev. Dr. Vincent, Bishop of Southern Ohio and from 1910 to 1916 Chairman of the House of Bishops; the Rt. Rev. Dr. Weller, Bishop of Fon du Lac; the Rev. Dr. B. Talbot Rogers, President of Racine College, and the Rev. Dr. Edward L. Parsons.

The Deputation hopes to proceed to London, Athens, Constantinople, Antioch, Jerusalem, Alexandria, Rome, Switzerland, France, Belgium, Holland, Denmark, Norway, Sweden and such other countries as can be reached. Many eminent members of the Churches in all these countries have given cordial assurances that the Deputation will be sympathetically received and heard with interest and in the earnest hope that the World Conference may remove the prejudices, misunderstandings and mutual ignorance among the Churches which should form the one visible Body of Christ, so that the way may be open for directly constructive effort to establish that unity among His Disciples which Christ regarded as the only evidence potent to convince the world that He had been sent by the Father to redeem mankind.

There has been issued from the Church Missions House a most helpful book, "Offices of Intercession for the Church's Mission," including Church Extension, Social Service and Religious Education. While it will be of especial value to the clergy in conducting services of special Intercessions every earnest Churchman and Churchwoman will prize it as a help to devotion and the cause of Church Extension will be correspondingly benefited if we believe that "the effectual fervent prayer of the righteous availeth much." Price 70c.

Diocese of Sacramento

Right Rev. W. H. Moreland, D. D., Bishop.

Bishop's Appointments.

April.

1. Monday—Ferndale.
6. Fifth Sunday in Lent—a. m., St. Paul's, Sacramento; p. m., Trinity Pro-Cathedral.
13. Palm Sunday—a. m., Marysville; p. m., St. Mark's, Berkeley.
17. Maundy Thursday—Trinity Pro-Cathedral.
18. Good Friday—St. Paul's, Sacramento.
20. Easter Day—a. m., St. Paul's, Sacramento, confirmation; p. m., Pro-Cathedral, Sacramento.
25. Friday—St. Mark's, Trinity Pro-Cathedral.
27. First Sunday after Easter—a. m., Chico; p. m., Hamonton.

Acting Secretary—Rev. W. H. Hermitage, Sacramento.

Treasurer—W. F. Bachelor, Sacramento.

Chancellor—Hon. N. P. Chipman, Sacramento.

Standing Committee—Clerical: Mark Rifenbark, President; E. S. Bartlam, Secretary; W. H. Hermitage, Lay: N. P. Chipman, W. W. Lyman, W. B. Lardner, C. W. Bush.

Presidents of Convocation—Sonoma, Rev. Jno. Barrett; Sacramento,

Directors of Diocesan Corporation—Rt. Rev. W. H. Moreland, N. P. Chipman (President); G. B. Sanford (Secretary); W. F. Bachelor (Treasurer); E. D. Seaton, J. M. Henderson, W. P. Swain, E. L. Maddox, G. N. Merritt, W. Pollard.

Board of Missions—Rev. E. S. Bartlam (Secretary); Rev. M. Rifenbark, Rev. W. H. Hermitage, C. E. Swigart, D. Barnicott, F. A. S. Foale, H. E. Boudier.

Clergy List.

Rev. John Partridge, Petaluma.
(St. Paul's, Healdsburg and St. John's, Lakeport.)
Rev. Webster L. Clark, Benicia.
(Grace, St. Helena and Epiphany, Vacaville.)
Rev. Frederick W. Crook, Holy Trinity, Ukiah.
Rev. Charles E. Farrar, Christ Church, Eureka.
Rev. James T. MacGovern, All Saints', Loomis.
Rev. John Barrett, Ascension, Vallejo.
Rev. Ernest A. Osborn, D. D., St. John's, Chico.
Rev. Arthur William Bell, St. Mark's, Yreka.
Rev. Bert Foster, D. D., Emmanuel, Grass Valley.
Rev. Clarence H. Lake, St. Paul's, Benicia.
Rev. William Seymour Short, Incarnation, Santa Rosa.
Rev. Mark Rifenbark, St. John's, Marysville.
Rev. Wm. H. Fenton-Smith, St. Luke's, Auburn.
Rev. Ernest S. Bartlam, St. Peter's, Red Bluff.
Rev. L. H. Grant, St. Michael and All Angels, Fort Bragg.
Rev. Wm. Henry Hermitage, St. Paul's, Sacramento.
Rev. William Alfred Rimer, St. Mary's, Napa.
Rev. Charles Wilson Baker, Holy Spirit, Orleans.
Rev. Walker Miller Gage, Trinity, Nevada City.
Rev. Barr Gifford Lee, General Missionary, Sacramento.
Rev. C. Agnew Mainwaring, St. John's, Petaluma.
Rev. Thornton T. Denhardt, Arbuckle.

Rev. C. W. Baker, Missionary to Indians, Meets with an Accident.

Writing to the Bishop, under date of February 22nd, Mr. Baker says:

"Last Monday I was making a call about four miles down the trail on the other side of the river, arranging for the baptism of four young children and also helping the mother with her papers to obtain support from the father. As I mounted to return, my stirrup caught in a loose board on the calf corral where I had hitched my horse. The splitting and tearing loose of the board frightened the horse, which jumped, bucked and stumbled in a space of about ten feet. All this entangled me in my pouches, which went up over my head, and as I did not have the reins well in hand, as a consequence I was thrown off, twisting my ankle as I fell, and then the horse stepped on my leg, the left, about four inches above the wrenched ankle. As soon as I could disentangle myself I attempted to get up, but found the effort very painful. After a rest the boy brought my horse (she stood only a few feet from me), and I mounted and rode slowly and painfully home, almost fainting several times, but had to "buck up" as it was a lonely trail and no one to help me.

Upon arrival home and removal of my boot we found a

badly puffed ankle, discoloration to the knee and an abrasion where the hoof struck me. So I am in bed waiting for the coming of crutches (in hope they will arrive Tuesday evening—the earliest possible in here) when I can get up. I am very thankful I do not have to report more serious injuries, but hope soon to be about.

CHARLES WILSON BAKER."

Our Indian Mission.

The Christmas Festival was a bright spot in the rather dusky lives of the children of Orleans, the older children, as well as the little ones. The Festival was held in the school house which had been appropriately decorated with fir branches, Oregon grape and the red Christmas berries which grow in such profusion on the mountainsides. A large tree was dragged in by some of the enthusiastic older boys and festooned with gold and silver cord, popcorn and ornaments. Then it was loaded with the Christmas presents so generously provided by the Auxiliaries and Guilds of Napa, Petaluma and Santa Rosa of this Diocese, and Oak Park and Lake Forest of the Diocese of Chicago. So generous was the provision that two presents were hung for each of the 90 children, one a toy of some kind, the other a useful or wearable one, and some extra for the Indian children who came from a distance (some came 17 miles on foot to attend the Festival), as well as presents of clothes and candy for the old Indians. A well rendered program of Christmas carols and recitations was given by the children, and then came the event of the Festival for them, and the event of the year, the distribution of the presents. If those who so kindly provided the presents could have seen the eyes of the children as they received the dolls or toys, they would have felt well repaid for their work and sacrifice. The children went to their cabin homes happy, and, even if there were no well-filled stockings the next morning, they felt that Santa Claus had truly visited them, and the Christmas cheer was in their hearts.

Just before the distribution of the presents a silver cross with ribbons of the Church seasons was presented to Beatrice Ferris as the most faithful and regular attendant and also for her proficiency in learning the Creed, the Lord's Prayer and the Commandments, the Church seasons and colors. Her ready answers would put many a white child in well established parishes to shame.

The Church was decorated with greens and the Christmas berries for the Christmas services, which were well attended. So many of the Communicants are out, attending school or working, that there were not many to receive their Christmas Communion here, but they would make them outside.

The missionary has ordered the lumber for a barn, trusting that sufficient funds will come to pay for it when it is sawed and delivered, as one must order now if a barn is to be built this year. If no barn is built it would probably mean there would be no shelter for the saddle animals next winter.

The missionary has just returned from a trip to Hoopa Indian Reservation, a horseback ride of sixty miles over mountain trails, where he was in consultation with the Superintendent of the Reservation as to the care of the old and infirm Indians scattered along the Klamath River. These old, sick, sometimes starving Indians will not leave the "flats" on which they have spent their lives, so that the caring for them is a serious problem.

I have ordered the lumber for the barn and have so far received \$65 towards the building. If I receive a little more we will have enough to pay for the lumber, and then a little more will pay for the hardware and supplies and then possibly the men here will help me some day "raise" the barn; a number have offered already.

CHARLES WILSON BAKER.

Vacaville—Epiphany Mission.

Two were confirmed here Sunday evening, March 2nd, by Bishop Moreland, presented by Rev. W. L. Clark. A full church greeted the Bishop, who preached a most helpful sermon. The services were interrupted here by the epidemic and are now resumed with appreciation.

Napa.

Rev. W. A. Rimer, rector of St. Mary's Church, prepared for the Bishop's annual visitation on February 22d with an excellent service, attended by nearly every vestryman and a large congregation. There was not opportunity to instruct classes for Confirmation, therefore but one was presented, and he the cross-bearer of the choir.

Diocese of Oregon.

The Spring Meeting of the Northern Convocation met in Grace Memorial Church, Portland, on February 26 and 27. It was one of the most interesting of recent gatherings of the Convocation.

At the opening service on the evening of the 26th, Bishop Sumner was the chief speaker, his subject being "What Duty Has the Church to the Citizen-Soldier?" His address was very timely and suggestive. A speaker not on the regular program, was Dr. F. L. Coan, of Urumia, Persia, who in a most graphic manner described the oppression of the Armenians by the Turks, of which he had been an eye-witness.

The Session of the 27th began with a Celebration of the Holy Communion at 7:30 A.M., with Dean Dawson as Celebrant, assisted by Archdeacon Chambers. Breakfast followed at the home of Mrs. E. F. Etheridge. The morning session was devoted to the discussion of two subjects which will come before the next General Convention: "The Proposed Improvements of the Prayer Book," by the Rev. T. F. Bowen, of St. Michael and All Angels', Portland, and "The Provincial Systems and Proposed Readjustments," by the Rev. C. H. L. Chandler, of St. Paul's, Oregon City. The afternoon session was devoted to the discussion of "Woman's Work in the Church," the subjects being as follows: "The Result of the Advent Call and Some Future Possibilities," Mrs. James Muckle of St. David's, President Woman's Auxiliary; "The Young Woman's Auxiliary," Mrs. Grace Kirby, of Grace Church; "The New Junior Plan," Mrs. Wilson Johnson, of Trinity, Portland. The discussion of the evening session was conducted by laymen, the general subject being "Lay-reading." The speakers were T. R. A. Sellwood, who as a young man remembers Bishop Scott, of pioneer days, in the Diocese, and whose subject was "Early Days of Lay-reading in the Diocese;" Mr. Blaine Coles of Trinity, "Lay-reading in Parishes," and Dr. H. C. Fixott, who spoke on "Lay-reading in Missions."

As a result of the discussion, the Convocation passed a resolution requesting the Bishop to draft a letter to parents and adults, which should draw their attention to the obligations due the young children of the Church, and urge upon them the performance of their duties in meeting these obligations. This the Bishop has done, mailing sufficient copies to those in charge of each Parish and Mission that one copy each may be sent to parents or others interested.

The Rev. Reginald T. T. Hicks, of the Diocese of Duluth, who has been Acting Dean of All Saints' Cathedral, Spokane, during the absence of his brother, Dean (C. W.) Hicks, in war service, has been appointed Dean of St. Stephen's Pro-Cathedral, Portland, to succeed Dean McCollister, who is engaged in permanent war work. Dean Hicks began his duties on Sunday, March 9th.

Bishop Rowe of Alaska, preached in St. David's Church, Portland, and in St. Paul's Church, Oregon City, Sunday, March 9th. At both places there was a large congregation to greet the Bishop, who is always a welcome visitor to the Diocese.

A probationary Chapter of the Brotherhood of St. Andrew has been organized at St. David's, Portland, and is doing work indicative of a successful future.

The Rev. J. E. H. Simpson, Rector-emeritus of St. Mark's, Portland, president of the Standing Committee, has resigned from the Committee on account of continued ill-health. The Rev. C. H. L. Chandler, of St. Paul's, Oregon City, has been elected to succeed Fr. Simpson on the Committee.

Nevada Notes.

St. Peter's Church, Salem, Mass., the Rev. Charles W. G. Lyon, rector, has presented to the District of Nevada for the use of one of the missionaries a very beautiful solid silver communion set for use in the visitation of the sick. It has been used many years in Salem and is valued for this association.

Miss Ruth Dana Harmon of Berkeley, California, sometime secretary to Archdeacon Emery, is coming as a volunteer worker among the Pah-ute Indians on the Pyramid Lake Reservation, to help Miss Lucy N. Carter, in charge, who is doing a most effective work, and needs this assistance.

A successful Every Member Canvass has been made in Trinity Parish, Reno, under the leadership of Archdeacon Emery L. Howe. There was an increase in pledged subscriptions of about 50 per cent.

Bishop Hunting has been elected President of the Nevada Indian Association. This organization has members all over the State and bends its energies towards improving the conditions of life among the 5500 Indians in the State.

The Rev. Thomas Lloyd Bellam has been vicar of St. Paul's Church, Sparks, for twenty-five years. A committee of the most influential men in Sparks has been formed to raise funds for the erection of a rectory and Guild Hall as a testimonial to Mr. Bellam's faithful service in this community.

The New Church Hymnal.

The New Hymnal of the Church, published by the Church Pension Fund and now ready for use has been authorized by the General Convention of 1916 as the official musical edition of the hymnal of the American Church. Its adoption marks a change from the previous policy of leaving the provision of hymn music entirely to private enterprise. The New Hymnal is designed to encourage congregational singing. At the same time the members of the Commission entrusted in 1913 with the revision of Church hymnody sought to produce in the new version a hymnal that will answer the devotional needs of all in the Church on all occasions. The General Convention approved the result of their labors.

In the selection and arrangement of its contents, the New Hymnal is intended to be a companion to the Book of Common Prayer. It contains 561 hymns and tunes, the morning and evening canticles with chants and directions for chanting and a selection of hymns for male voices. The Commission drew upon the best treasures of devotional song of the past, the seven musical editions of the Hymnal of 1892, and other hymnals published in the intervening period of revival and reform in hymn singing. This collection has been enriched by the addition of a large number of new American and English hymns of religious and poetic excellence and new settings adapted to all kinds of choirs and congregational voices.

Perhaps the most important feature of the New Hymnal is its congregational character. Practically all the music of the Hymnal was prepared with a view to making the communion a singing Church. About 85 per cent of the tunes are suited to congregational singing and the small number of tunes better adapted to the choir alone was selected for fine melody, devotional sincerity and real musical excellence rather than as vehicles for professional display. The pitch of many hymns was lowered to bring them within congregational range. The music type is large and clear, the stems of the parts kept separate to facilitate part reading, and with few exceptions, but a single hymn is printed on a page.

The new features of the authorized hymnody include new hymns by Wordsworth, Lowell, Kipling, Tennyson, Whittier and Oxenham; newly composed settings by American church musicians of eminent ability; new music for Kipling's recessional; new and stirring processions and new hymns for brotherhood and service. The Hymnal also contains about twenty-five fine, modern English tunes not previously included in the Church's books and admirable but hitherto unused melodies drawn from Welsh, Scotch, Irish, French, Spanish, Italian, Greek and other sources.

Older masterpieces of hymnody of proved and permanent popularity which hitherto have not appeared or only inadequately in the Church hymnals are preserved in the new version. They include about fifteen plainsong melodies, among the greatest of their type, which appear now for the first time in an American hymnal. Some twenty-five of the best of the Reformation Chorales, eleven of them with wonderful Bach and Mendelssohn harmonies and the melody printed on a separate staff for the congregation, also are contained in the new Hymnal with many tunes of folksong origin and a strong national character that have never appeared in any hymnal.

The selection and compilation of hymns for special uses or special groups of the congregation contribute to the general usefulness of the New Hymnal for everyone in the Church and for all occasions. There are twenty-five Eucharistic hymns of congregational range and character; twenty-five children's hymns of such a character that they will sing and love them; twenty-five hymns for national days and patriotic occasions, including "America," the "Battle Hymn of the Republic," and "The Star Spangled Banner"; a selection of carols for Christmas, Epiphany, Easter, Ascension and Whitsuntides and other Church days, with traditional and new carols; and an appendix of twenty-five tunes expressly arranged for men's voices, in addition to the tunes arranged for unison singing in the body of the hymnal.

The New Hymnal also contributes in no small degree to the Church worship in the special section devoted to canticles and occasional anthems. Simplified and improved directions are given for Anglican and plainsong chanting, representing the experience of twenty-five years, with musical illustrations and examples and accompaniments in full for every verse of some canticles. In many cases fine original harmonies, altered in former hymnals, have been restored in the New Hymnal.

Very sincerely yours,

MONELL SAYRE, Secretary,

THE CHURCH HYMNAL CORPORATION.

N. B.—Copies of the Hymnal at the Church Book Shop, Diocesan House.

Literature of the Day

My Church Prayer Book. Longman's, Green & Co. 20 cents.

Small, paper bound, catechism size, 76 pages, clear type, packed to the limit with devotions, sound advice, wise guidance for souls seeking for help in the way that has Christ the Lord for the one goal. One Section is headed—What every Christian should know and do, but practically that is the sum of what the contents are. It is all infused with the deepest devotion and love. Clearly it is the labor of love of one of long and deep experience and cannot be too strongly recommended. One proof of a good thing is the use made of it and that this is the Ninth Impression completing the 142nd thousand is a much better witness to the value of it than many words from a critic.

Certain American Faces. Charles Lewis Slaterry, Rector Grace Church, New York. Dutton & Co., New York. Net, \$1.50.

Since the first of this author's books came to the present writer, each successor has been looked for with eager interest and assimilated. Most of them are Apologetic or Devotional, but the "Rue is worn with a difference" in this case. Never are there any arid weariful Saharas to be plodded through; delightful as climbing up a sandy way to the feet of the aged, but always a consciousness of gain accruing from hours well spent, a very marked relief to one weary of the ruck of super-positive controversialists who exhaust themselves in the self-assertiveness born of illogical minds barren of analytical faculties.

This book is not altogether a variant. Dr. Slaterry has written biographical sketches before, but they have never come our way. This book is a thoroughly delightful gathering of famous people, whom one is glad to hear about, and of some few others, not so well known perhaps, but good to be told by so deft and gracious a Teller as the author. In the preface he says: "There is a really delightful book by A. C. Benson, 'Leaves of the Tree,' short vivid sketches of famous people, more about his subject and less of himself than is usual in his work." "Reading that," Dr. Slaterry says, "it came over me that we had in America men not only of equally interior power, but of equal personal charm, worthy of a similar chronicle, and I wondered if we were going to allow their unique charms to be forgotten." The "Guardian" once dropped this bit of

caustic into its grandmotherly columns: "We are getting rather tired of Mr. A. C. Benson's yearly statements of his psychological evolution" or words to that effect. But "Leaves of the Tree" is good beyond all question and one's regard for it will be intensified by its influence on the making of "Certain American Faces," a book to delight in and be in every way thankful for. The author's portraiture is supplemented by excellent photographs hitherto unpublished. The names are all well known and Churchpeople especially will be thankful to know what the author has to tell concerning them. Phillips Brooks (his photograph is a very remarkable one); A. P. Peabody, whose Five Minutes Sermons in a College Chapel are marvels of condensed clarity and force; William James, Samuel Hart, Bishop Whipple and others—all rich in interest and delightful bits of characterization, with garniture of stories apt and meet for the purpose. The book will surely bring its own reward to every reader of it, as it certainly has done to the present writer, who is looking on to a second and more leisurely absorption of its content.

Shaking Hands with England. C. H. Towne. G. H. Doran Co., New York. \$1.

Everyone knows that a company of editors from America and from Britain Overseas visited England and the Front last year, to see the conditions and gain practical acquaintance there, that they might write on their return out of the fulness of personal knowledge. "They practically lived in the war from the time they left New York. They visited munition plants and factories all over England, the shipyards on the Clyde where women in overalls were turning out the finished parts of ships; they went to Edinburgh and reviewed the Grand Fleet and visited the house that R. L. S. lived in. Then they crossed the Channel and visited the devastated portions of northern France, scarred with shells and dotted with "Verboden" signs in the territory which had been occupied by the Germans. Everywhere they went they saw signs of the friendship which exists between the Allied Nations, and this book is really a poem of praise of allied accomplishments." The author is editor of "McClure's," has a cheery, delightful fashion of writing that carries one along, with the consciousness of being with a delightful companion who makes us see vividly and with interest

that never weakens just what he has seen and tells us, not newspaper fragments but what one has been longing to know. The slipcover bears this above the title: "The Story of Anglo-American Comradery," and the lines "Hammers of the Clyde" prove that the author can write poetry which has the true ring about it.

Explaining the Britishers. The Story of England's Mighty Effort as Seen by an American. F. W. Wile. G. F. Doran Co., New York. \$1.

It seems this book has grown out of a pamphlet issued with the idea of minimizing whatever minor causes of friction might occur between the English and American troops in the first days of the Alliance. Judging from the style and content of his book, the author was marvelously fit for the task of "oiling his bearings." He has lived in England many years. In a brief preface, Admiral Sims says: "This book was written by an American who lived in England before and throughout the war. His purpose is to explain exactly what sort of a chap the Britisher is and what the Army, Navy and people of Great Britain and her Colonies have done in Freedom's cause. Mr. Wile shows how the Britishers bore the brunt of the onslaught of an enemy which had been preparing for this war for nearly half a century. Any American soldier, sailor or civilian who takes the trouble to read these pages will find that both the men and women of the British nation have to their credit a truly wonderful record of courage and accomplishment. Nearly a million of their fighting men have been killed in battle and twice as many have been wounded, but there was never any sign of weakening." This exactly hits the content and purpose of the book. Mr. Wile does not deal in generalities and is nowhere vague. His statements are based on hard uncarnoufaged facts and provable statistics. He is always direct, forcible, never failing to interest, and, what is more, to convince. He tells not only of soldiers and sailors, but of the women aiders no less. For instance—and the italics are his—"Ninety-tenths of the whole manufacture of shells are the result of the manufacture of girls who never before the war had seen a lathe." Then he speaks of seeing British girls of 18, 20, or 23 at work in the great steel mills of Sheffield, at Hadfields or Firths, "swinging red hot steel ingots into the hydraulic presses, unafraid, skilled, veritable daughters of Titan. You, too, would feel like saluting them." But one can't go on quoting—it's a book to be read right through and then—thought about. There are a few very good photographs.

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The Increase of God. Rev. A. H. McNelle, D. D. Longmans, Green & Co. \$1.20 net.

For reading in Lent the Bishop of London has procured for some years past the writing of a devotional book by one very specially adapted and qualified. Last year it was Bishop Brent's notable "Mount of Vision," and now comes this of Dr. McNelle's whose "Self-Training in Prayer" is well known in this Diocese and is very valuable. Bishop Ingram begins his Introduction with: "This is a clear, pointed, pithy and, in my opinion, a very delightful little book. The author pushes home all through his main point that the test of life everywhere is growth, that in nature such growth is due to the Energy of God, and that in human character growth is due to the same Energy, but with this difference, that in character the amount of growth depends on the co-operation of the human

will," and quotes the author, "My growth is God's life straining after *self-fulfillment*, physically in my body, spiritually in my soul." P. 14. There are only 130 pages but there is not a sentence that is not a nail driven home. The author strips off the conventionalisms with which a mass of "good Christians" clothe themselves and abide in a measureless content. "Do I go to Church regularly? Do I go to the Communion? Do I kneel down and say my prayers?" And then—"But do I *grow*? That is the real test of character. All life is perpetual motion." The chapters on prayer and Holy Communion are wise in counsel, forcible and insistent in their uncompromising truth. "Our prayers are not right prayers, if they are not the work of the Divine Spirit within us, wanting what God wants. He often waits to do what He Himself wants until we pray for it and thereby apply His Energy for the purpose. Our growth in grace and our growth in prayer are one and the same growth." The last chapter sums up with a forceful clarity and terseness, gathering point and intensity with each sentence, the culmination and expression of spiritual effort and development. "All our growth in holiness—our growth in prayer, and the work that we do for God by means of both find concrete expression in the Sacramental Life. The relation between the spiritual life and the Sacrament cannot be theoretically defined. The necessity for adding sacramental to other means of grace is a problem of which we cannot say *solvitur ambulando*. Insoluble in theory, it is solved daily in practice and the solution is endorsed by the highest experience of the holiest souls for nineteen centuries. God hath joined them together and man may not put them asunder. If Christ is to be formed in us, we must continue to receive Him into ourselves by Sacramental as well as spiritual communion. And herein is that saying true, "To him that has shall much be given." Growth in holiness involves growth in the capacity for receiving. The growth of our power of reception in the Holy Sacrament will be in exact accordance with the growth of our self offering." There is more in this book that might be quoted, not merely to prove how just Bishop Ingram's estimate of it is, but to make clear its exceptional value for devotional reading, for and in developing and deepening the spiritual life, for truer estimates of prayer, of the corporate Christian life, of how "life becomes a different thing, and the sacramental life an overwhelming reality, if we understand, and it needs deep and frequent meditation to burn it in upon our minds and memories, that everything we do and say and think, everything that we are, is to make up our self offering at the Holy Communion. It is because we offer Christ, Who has died for us, that we can offer ourselves in union with Him. And God accepts us because of what Christ is, and because of what He sees we are going to be if we *grow*." The gist, the purpose, the golden thread of what runs through it all is expressed in St. Paul's words on the title page—"The Head from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God."

H. H.

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